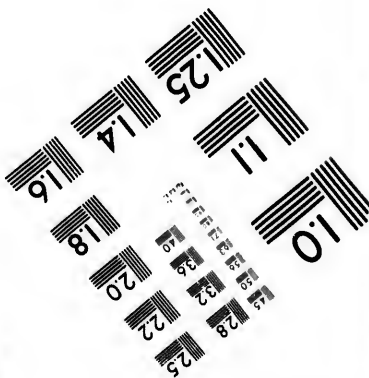
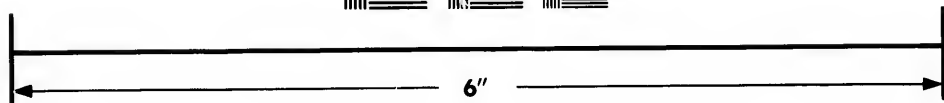
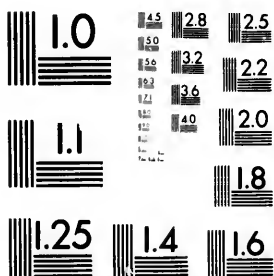


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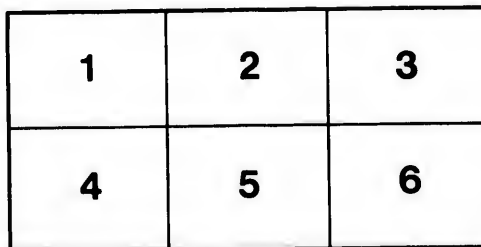
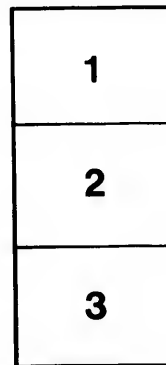
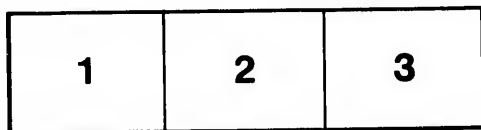
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(1915)

LECTURES

ON

Liberty

H E A V E N :

Delivered in Calvin Church, St. John, N. B.,

BY REV. D. M. MACLISE, D. D.

With an Appendix : Explanatory and Defensive.

ST. JOHN, N. B. :

PRINTED BY GEO. W. DAY, 46. CHARLOTTE STREET.

1875.

TO THE CHRISTIAN PUBLIC.

THE Publisher of the two following Lectures believes he will do the public a favor by printing them in pamphlet form, and thereby render them more easily preserved. They were delivered by the Author in the regular course of his ministry, in his own pulpit, before every large and deeply interested audience. They were printed as reported at the time of delivery, and excited much interest and discussion. Many have been unable to obtain copies who desired them. This fact, and the frequently expressed desire for a pamphlet edition of the discourses, induce the Publisher to endeavour to gratify his friends. The author avails himself of the opportunity to state the real facts of the case, in regard to the claim set up on behalf of Dr. Dick by certain jealous-minded people, and he places the matter in its true light, putting it beyond controversy that, so far as yet appears, Dr. Dick did not publish, nor, perhaps, ever heard of the theory of Heaven here presented. The Publisher hopes these discourses will be instrumental in leading many people to prepare for dwelling forever in that Heaven, of which these Lectures so clearly speak.

H E A V E N .

TEXT.—“ *A better country, that is a Heavenly.*”—Heb. xi: 16.

LECTURE I.

The word heaven, he said, is of simple Saxon origin, from the verb “heave,” Saxon heafen, and hence primarily means anything raised, elevated, or arched. It was, therefore, used to denote the region, or expanse which surrounds the earth, which appears to us like an immense vault, or concave hemisphere, in which are placed the sun, moon and stars, and other bodies. In an indefinite sense, it is used to denote the air, or region of the atmosphere—thus, the fowls of heaven, clouds of heaven, &c. The Jews spake of three heavens, the air, or aerial heavens, the firmament, in which the stars were supposed to be placed, and the heaven of heavens, the third heaven, or dwelling place of Jehovah. In the New Testament we frequently find the terms Kingdom of Heaven and Kingdom of God, used synonymously, and denoting different things, as the visible Church, as in the Parables, the kingdom of heaven is like, &c., the new, or gospel dispensation, as the “kingdom of heaven is at hand;” and sometimes divine grace in the human soul, as “the kingdom of heaven is within you.” It is also frequently used as the Jews did to denote the immediate dwelling place of God, where he displays his glory in unveiled majesty, where the angels dwell and the redeemed from among men. It was to this last meaning of the term that he would ask attention.

He said there is probably no subject which so much occupies the Christian mind as that of Heaven. It is indeed a wondrous subject, and well deserves the devout contemplation of intelligent beings. Its character, its inhabitants, its employments and enjoyments may well claim the attention of the noblest minds; but above all, the fact that God is there present, and visibly manifested

in a way different from all other places, and peculiar to heaven, is calculated to lead the devout mind to frequent and earnest thought about the dwelling place of God, his own future home.

The Scriptures are not very full, or explicit in the information they afford us about the heavenly world. The sum of their teaching on the subject seems to be, that it is a great, glorious, and happy country, but that of this it appeared to him they left no room for doubt. Why so many even good and intelligent men, with the Bible before them, could doubt or deny that heaven is a place at all, and hold that it is merely a state of sentient being, a spiritual existence, he could not imagine. That the happiness of heaven arises in a great measure from its holy character, is indeed true, but that it is a *place*, in which the beings who possess these holy characters dwell, a distinct and material place, the whole volume of revelation distinctly teaches. So the great majority of the pious of all ages have understood that teaching, and have given utterance to that understanding in their writings, both prose and poetry. The songs of praise in which the church has been wont to worship God, never express a doubt that—

“There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.

There everlasting spring abides,
And never-withering flowers;
Death like a narrow stream divides,
This heavenly land from ours.

Sweet fields beyond the swelling floods
Stand dressed in living green,
So to the Jews old Canaan stood,
While Jordan rolled between.”

That heaven is a locality, a *material* place, appeared evident to him, not only from the direct declarations of Scripture, that it is “a kingdom,” “a world,” “the world to come,” “a country,” “a heavenly country,” &c., but also from the indirect information it affords us. He proposed then to consider briefly not only the evidence which the Scripture affords us, as to heaven being a material place, a world like this present world, so far as materiality is

concerned, but also the evidence that may be available as to what particular world heaven is, and also as to the mode of existence and occupations of the inhabitants of heaven; to do which would require, however, more than the present discourse.

1. As to heaven being a MATERIAL PLACE. We have seen that the Scriptures speak of it as a place, designating it as a place by the terms which are employed to denote material places, that they speak of being in it, going to it, coming from it, &c., and they tell us some of the things that are said and done in it. We are informed that there are material bodies in heaven. Enoch and Elijah were taken bodily to heaven without having tasted of death, and the bodies of many of those who had died, and were buried, and had long been sleeping in the dust, arose from their graves, at the resurrection of Christ, and went into Jerusalem, and appeared unto many. We cannot doubt that *they* were taken to heaven, when they had accomplished the objects for which they had been raised. To suppose the contrary, as many do, would be not only an unwarranted assumption, but imply that the honor conferred on them was of a very doubtful character. To bring their souls back from a state of bliss, and re-unite them to their bodies, after they had fought the good fight of faith, and had long rested from their labors, sleeping in Jesus, to raise them up again, and once more expose them to the ills of life and the pangs of death, would have been to subject them to unprecedented evils. He could not therefore agree with those commentators, who unwarrantably affirm that they died again. But those being material bodies must be in a material place. So with regard to Christ himself. His body after he rose from the dead was the same body he possessed before his crucifixion, and performed all the functions of life as it did before. When Thomas doubted whether he saw Christ in the body, or only an apparition, or spiritual appearance, our Lord said to him, "handle me and see, for a spirit hath not flesh, and bones, as ye see me have." And that same body was seen by the Apostles ascending up to heaven; and that same body, we are distinctly informed by the white robed messengers from heaven, shall in like manner come again, at the last great reckoning day. And like his body will be all the bodies of the redeemed,

and where he is they shall be also. But to contain material bodies heaven must be a material place. And why should it not be? Are worlds so scarce, that it should be necessary, for not only the souls of the just made perfect, but their bodies also, to dwell in vacuo, or float in ether? No, the worlds God has created are countless in number, and many of them great beyond conception. They were not made in vain, nor merely to light up this little speck of earth, which we in our littleness think so great. They were made for his glory, and to be used for promoting it, made to be inhabited by intelligent beings, as doubtless most of them now are. Every spot and atom of this earth teems with life, and life in all its multitudinous and varied forms speaks the Creator's wisdom, power and goodness. And so it is, or will be, in all the other worlds He has made.

But we are told by objectors to the idea of a real, substantial, material heaven that it is not necessary it should be material, for those bodies of Enoch, Elijah, the resurrection bodies, and Christ himself, as well as those who shall be alive on the earth, at the last great day, have been, or shall be so changed that they will lose all materiality, and become pure spiritual bodies or existences. To this he replied that the body of Christ, after his resurrection, was a spiritual body, pure, and immortal, but it was a material body, possessing flesh, and bones, and blood, as material as it was before his crucifixion. So with the bodies of all the redeemed, they are like *his*, and shall be where he is; some of them are there now, and all will finally be so. Still it is objected, "no, that cannot be so, for the Apostle Paul tells us that 'flesh and blood cannot inherit the kingdom of God.'" It is true Paul tells us so, and he fully believed all Paul tells us, but then it was necessary, rightly to understand the meaning of his language, in order to deduce correct principles from it. What then does Paul mean by this language? In the 15th chapter of the 1st. Epistle to the Corinthians, in which he makes the statement, he is arguing to prove the resurrection of the dead, and he demonstrates that the identical bodies which sleep in the dust shall arise in the possession of immortal life, purified from all remainders of corruption which had still clung to them while in the possession of their mortal life, and that the others that shall

then be alive upon the earth shall be changed, so as to bring them into a state identical with those who have slept in Jesus, and been raised up to immortality. They shall be made perfectly holy, and immortal like their Lord. What then does the Apostle mean by "flesh and blood cannot inherit the kingdom of God?" He means, and means only, *man as at present constituted*, man in his sinful, corrupt and mortal state cannot inherit the kingdom of God; but he does not mean—and no perversion of his language can make it reasonable to suppose he means—that the change of which he speaks is such as will render the bodies of the redeemed not bodies at all, but pure spirits, possessing no materiality in their constitution. If that were so, the resurrection would be a work of supererogation, for the souls of the redeemed are just such pure spirits, the moment they pass from the body into the presence of God. But the Apostle's argument is manifestly designed to prove, that our bodies will be raised up *bodies* still, and that in them the soul will enjoy ecstatic delights, as before in the mortal life it suffered in, and with them the ills that sinful flesh is heir to. The bodies of the redeemed will henceforth be immortal, not essentially so, but by the will of God, and he has declared his will that so it shall be—and from the same cause it is that angels are immortal—no created being is essentially or in its own nature immortal, if it *is* immortal, it is so by the will of God.

And yet, notwithstanding the triumphant and unanswerable argument of the Apostle that the bodies of men shall be raised up at the last day, and those of the redeemed be made perfectly pure, and free from all corrupt and sinful tendencies, there are those, strange as it may seem, who affirm that those raised up bodies will *not* be bodies, but spirits, for that is what they understand by spiritual bodies, existences without any materiality whatever; but that is just what the spirits of the just made perfect already are; their idea is simply absurd, nonsensical, and unfounded—it is unphilosophical and unscriptural, there is nothing of the kind even hinted at in nature or revelation. The ablest thinkers and Theologians of the past and present hold the same idea as the preacher on this point. Dr. Charles Hodge, for instance, uses the very words that he had used in explaining what the Apos-

tle means by flesh and blood, &c.,—"that is man as at present constituted."

In regard to the spiritual or resurrection bodies which some affirm to be all spirit, and no body at all, he stated that in the same though somewhat lower sense, good men are, even now, called *spiritual*, as Gal. vi. 1, "Ye which are spiritual restore such a one," &c. 1 Cor. xiv. 37, "If any man think himself to be a prophet, or *spiritual*," &c. 1 Peter ii. 5, "are built up a spiritual house," &c., so in many other instances *spiritual*, simply indicates the character of the individual person, or things spoken of.

As to the mode of existence of the soul during the period of separation from the body, there are various opinions. In a series of articles on Heaven, published some years ago in the New York *Observer* by Dr. Clark of Albany, with which in the main he (Dr. Maclise) fully agreed, there is an idea presented that appears to him equally unfounded, and absurd, as that which he had just been controverting. In one of those articles Dr. Clark,—for he wrote over his own signature, as every MAN does,—gives his ideas of the soul's first experiences on entering the spirit world. Among other things he says: "The soul will immediately find itself clothed with a celestial body," and then goes on to describe this body in the very language the Apostle employs to describe the resurrection body. The idea he conveys is, therefore, that this celestial body is equivalent to, or identical with, the resurrection body. To this idea he took very decided exception, for two reasons,—one, that it was wholly unwarranted in Scripture; no utterance, in the whole volume of inspiration, gave the slightest warrant for such an assumption. The mere *ipse dixit* of any man in such a case was utterly worthless, even if it did not involve any absurdity. But this does involve an absurdity, which was the second reason why he took exception to it. If the soul, on separation from the body and entering the spirit world, is clothed with a celestial body, equivalent to the resurrection body, then the latter will be unnecessary, it will be a supernumerary, an incubus. In such a celestial body the soul's wants would be all supplied; it would have just such a body as it needs for the enjoyment of the highest felicity of heaven. Why then raise up the sleeping body? Or what will be done with it when raised, or else what

will be done with the celestial body? Only two things are possible, both of which are unreasonable, and absurd. One is, that the celestial body will then be laid aside, as no longer needed, and therefore useless, and consequently that it be annihilated; the other, that both the celestial and resurrected body be united, and the soul occupy both, thus producing the monstrosity of a being made up of two bodies, and one soul. To state the case ought to be a sufficient answer to such an imagination. How, or in what form the soul shall exist during its separation from the body we do not know, because we have no information on the subject, but we do know that the redeemed soul will be with Christ, and perfectly happy.

It should thus, he thought, be evident, as anything can be from the declaration of Scripture, that heaven is a country, a world, &c., and from the nature of the case, that material bodies are in it, and that the whole innumerable multitudes of the redeemed of all classes and climes will eventually be there, in their own proper, purified, but still material bodies, that it is a *place*, and no *pretence*, a reality and no figure of speech, a glorious reality and no myth—in a word, “A land of pure delights, where saints immortal reign.” To the unprejudiced mind it ought to be proved, but he doubted not that some people, rather than accept an idea contrary to their own, would actually deny that Elijah and Enoch were translated without tasting death, and insinuate in the public prints under the safe though not manly covert of a *nomme de plume*, that they died after all, that the witnesses to their departures were deceived, and that the Scripture accounts are only myths, or shams. Such people, however, deserve no recognition. Every honest man, who has opinions worth knowing, is manly enough to acknowledge them as *his*. The speaker was neither afraid, nor ashamed to acknowledge and promulgate his ideas as his own, and should take no notice of anonymous would-be critics.

II. THE LOCALITY OF HEAVEN. When our Lord said, “My kingdom is not of this world,” he merely meant to correct a false and fondly cherished opinion of the Jewish nation that when he, the Messiah, would come, he would establish a mighty earthly empire, himself as King supreme, and they themselves as his prime ministers, &c.; he

would disabuse their minds of such an error, and teach them that his rule and reign would be of a moral and spiritual character, regulating the hearts and lives of men, and not in the establishment of an earthly monarchy; but he had no reference to anything else, in this world, for in another sense he is King and Lord of all, King of *nations*, as well as King of saints. Still less had he any design of denying that he is Lord of heaven, as well as earth, and that heaven is in a peculiar, yea, in the highest, best, and noblest sense, *his kingdom*, where he indeed "reigns Lord of all."

Where the locality of heaven is, what *one* of the worlds of the universe God has fitted up as his own peculiar dwelling place, we cannot with certainty tell, but that it is one of them we have abundant evidence, most devoutly to believe. Nor is it a matter of supreme importance, or essential to our soul's salvation, for us now to know; a far more important matter for us is, to be prepared for entering on its joys, when called away from earth. Christ the Lord said, "I go to prepare a *place* for you;" it is all important that we should be prepared for that place. Still it is reasonable to think and speculate about it, and avail ourselves of whatever evidence may exist, even though it is not sufficient to amount to positive proof, or actual demonstration. It will be a satisfaction to have arrived at even a probable conclusion. They had all doubtless thought, and reasoned and speculated much on this point, as it is natural and proper they should. He, too, had often thought about it, and without attempting to dogmatize, or be wise above what is written, either in the book of revelation, creation, or providence, he might be permitted, without presumption, to state the results of his thoughts, the conclusions to which he had come, as to *the world* which is in heaven. Before doing so, he would say that it was his own conclusion, an opinion for which he was not indebted to any man, and for which no one else was responsible, though he had heard that after it was published, a pastor, then of Philadelphia, now of New York, said he had given utterance a short time before to a similar sentiment in a sermon in his own pulpit, (Rev. N. W. Conkling, D. D., pastor of Madison Avenue Presbyterian Church), and another writer in the *Observer*, Mr. Jermain, of Lockport, N. Y.,

while controverting the view about to be stated, acknowledged that it was a favorite idea with many at that time.

He proceeded to say that it had long appeared to him that the fitness of things required that there should be in the centre of the created universe a great and glorious world, so much greater than any other, that it would control their motions, and cause them all to circle round it by the force of its gravitating power. That around it, therefore, all the solar systems of the universe do revolve, and that great central orb he had thought was heaven; in fact, even from boyhood, he had little if any doubt about it. Nor was this opinion either unreasonable or unphilosophical. It is surely not unreasonable to suppose that the dwelling place of the Creator and Governor of the Universe should be centrally located; it was more reasonable, he thought, than to suppose it situated somewhere to one side, in an out of the way corner. It was in harmony with the eternal fitness of things, that from the central place of power should go forth the laws, physical, moral, and spiritual, which regulate all the worlds of the universe, that *there* should be located the mighty power which makes, and puts, and keeps in motion, and in order, all the wondrous, complicated, and yet simple machinery, of the all but boundless universe of God.

Nor is it unphilosophical. Such an idea is found to be in perfect accordancce with the actual state of things of the universe, at least as far as the motions of the heavenly bodies are concerned. It has recently been demonstrated beyond the possibility of doubt by those qualified to form an opinion on the subject, that *all* the heavenly bodies, our sun with its accompanying planets among the rest, are constantly revolving round one common centre. This fact had been only recently established, but when it was confirmed, he felt that it was a strong confirmation of the idea he had for years entertained, and based only on what appeared to him necessary from the fitness of things. It would not be proper, nor practicable there, and then, to enter into any astronomical proof of the fact just stated; let it suffice to say that it is a fact, as well demonstrated and established as any other astronomical fact; as the motions of the moon, or of our earth, or that

eclipses can be calculated centuries before they occur. If any one doubts it, he has only to take the means necessary to inform himself, and he will be fully convinced. The orb around which all others do revolve is named Alcyone, the brightest and by far the most beautiful star in the Pleiades, the cluster of what appears to us seven but really fourteen stars, in the neck of the constellation. Taurus and not Hercules, as stated by Macmillan, in his book entitled *God in Nature*. Some astronomers indeed, have an idea that of the universe that has been revealed to us, even by the most powerful telescopes, forms only a fragment of the whole, and that away far beyond the reach of mortal vision, the created universe stretches out all but illimitably, and that around another, and vastly greater orb still than even Alcyone, which is fifteen thousand six hundred million times larger than our globe—circle all the worlds of the universe. Now, whether Alcyone is the central orb of the universe—and he had seen no good reason to doubt it—or not, it matters little; if it is the centre then it is surely Heaven; but if, as some conjecture, Alcyone itself, with all its mighty company, circles in subserviency to another, and a mightier power, then the place of that power is doubtless Heaven, and round it the innumerable armies of Heaven, as they pass, render their silent homage to Him who sits upon the universe's throne, King Jesus, Lord of all. He must say, however, that he had little faith in this conjecture, and was strongly inclined to believe Alcyone to be the centre of the whole, and therefore the dwelling place of God, and our future home. This was his decided belief, and others might accept or reject it at their pleasure; but in case of rejection, he would be glad to learn some better reason, than any yet presented by objectors, why it is, or should not be located thus.

In opposition to this idea, the writer to which he had already referred, makes a great flourish about infinite space, and in a triumphant tone asks, where its bounds, and hence where its centre? But this objection was all a thing of his own imagination, for he spake not then, nor did he now, about infinite space, but of the created universe, and surely no sane man would say, or affirm, that it is infinite. It is true the worlds of the universe are very numerous; probably the number far exceeds our

most extensive imaginings, but if every one of them were multiplied by a number equal to the whole, they would not be infinite, nor if they were to go on increasing to all eternity, would they be infinite; no number of finites is infinite, and further, however loosely men talk, and some talk very much so, about one thing being infinitely better, or greater than another, he affirmed that no created thing is infinite, no number is infinite, there is nothing infinite, but God, eternity, and space. He would not now enter on any enquiry as to the mode of existence, or employments of the inhabitants of heaven. These would be presented in a subsequent lecture. In the meantime he exhorted, and entreated all to remember that unless they were prepared here on earth, by becoming holy, through repentance of sin, and faith in Jesus, the sin atoner, for entering heaven, they could not enter there, nor be happy there, even if it were possible for them to be there. In order to be happy men must be holy, and this is the only time and place to become holy, for there is no opportunity for repentance, or faith, or sanctification after our souls are summoned to the spirit world. Our Lord has gone before to prepare a *place* for all his believing ones, and they are all prepared here for that prepared place, to whose mansions of unruffled peace he will exalt them as soon as they are prepared for its holy joys.

“Life is the season God hath given,
To flee from hell, and rise to heaven;
That day of grace fleets fast away,
And none its rapid course can stay.”

LECTURE II.

This world is a bright and beautiful world, notwithstanding all the wretchedness and ruin sin had wrought in it. Its golden sunlight, its silvery moonlight, coming, and going, the constant sheen of its myriad, star-lighted canopy, all beaming on this earth, with its towering mountains, its deep valleys, its wide plains, its mighty rivers, and broad oceans, its verdant foliage, and luscious fruitage, and the whole teeming with sentient, joyous life, form a scene worthy of its great and beneficent Creator. The true Christian, who beholds the power, goodness, and grace of God in the works of God, can have little sympathy with the maudlin, and melancholy moaning of an unappreciative, and complaining multitude, giving vent to their dissatisfaction in such strains as

“Earth is a desert drear,
Sadly we roam.”

Earth is no desert at all, but to the Christian it is a home of love, and peace, and joy. We have no business to roam this earth in sadness, and sorrow of soul—it is our right and privilege to joy, and rejoice in God through our Lord Jesus Christ, and to serve him with gladness of heart, continually.

“Why should the children of a king
Go mourning all their days?”

Christians are children of the King of kings.

“Then let our joys abound,
And every tear be dry,
We're marching through Immanuel's ground,
To fairer worlds on high.”

This earth is, however, not our home; we have no abiding city here; let us seek one to come. “For we know”—every Christian can say it as truthfully as Paul—“we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.”

“Soon must we change our *place*,
Yet will we never cease
Praising his name.
Still will we tribute bring,
Hail him our gracious King.
And through all ages sing
Worthy the Lamb.”

That place to which we hope to go from earth is heaven. The inhabitants of heaven are to claim our attention this evening. Two things in regard to them should be considered, one the mode of their existence, the other their employments, the former of which should at present claim attention.

As to the MODE OF EXISTENCE IN HEAVEN, there has been much speculation, and a great variety of opinions presented—many of them grotesque, fanciful, and manifestly false. He would here again say that the Scriptures do not give us much *direct* information on the subject. We have, however, in those unerring records some indirect and incidental information afforded us, which, if rightly employed, may enable us to form some ideas sufficiently reliable and accurate for our wants and necessities, in our present condition, as inhabitants of a world which is merely preparatory to a higher and a better world—that is a heavenly.

It has often been inquired whether in the heavenly world the redeemed will perform the various functions of life, such as eating, drinking, sleeping, talking, walking, &c., and whether angels act thus.

He would not dogmatize, nor “*plunge* into any too lofty or forbidden ground”; there is no theme too lofty for the contemplation of the thinking Christian, not even the existence and the character of the Eternal God himself, and no ground forbidden to his examination and exploration, not even the heaven of heavens, and the eternal throne of that Eternal God, who is our Father, and our Friend, yea our Saviour, and our Brother. Not only are they not forbidden themes of thought, but they are most legitimate and proper subjects of investigation, and are calculated most eminently to lead the devout mind to higher and nobler thoughts of God, as demonstrated and displayed and seen in his character and works; and consequently to produce proper and therefore humbling thoughts of man, even in his best earthly condition. So thought the shepherd King and sweet singer of Israel, thus: “When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him

with glory and honor. Thou madest him to have dominion over the works of thy hands." Thus, consideration of the works of God, the heavens included, led the Psalmist into amazement that a Being so great and glorious as God should condescend to deal as He does with a creature so insignificant as man, lord of this lower creation though he is. The man of Uz had aspirations and longings on this subject, just as we have, when he exclaimed, "Oh that I knew where I might find Him! that I might come even to His seat!" And again, "When I consider, I am afraid of Him, for God maketh my heart soft, and the Almighty troubleth me." So also Isaiah, when by the spirit of God speaking of God's works of creation, providence, and grace, in regard to his spiritual Israel, and recounting them, says it is "that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy one of Israel hath created it." Men talk foolishly, and without knowledge, when they affirm, as some men do, that such subjects are forbidden, and that those who speak of them in accordance with divine direction and revelation, only confuse their own minds, and the minds of those who hear them; the only confusion there is in the matter is that which exists in their own hazy understandings, and which they obstinately refuse to allow to be enlightened. He did not propose to urge his opinions on any one; all were at liberty to accept them, or decline to do so at pleasure. He should present no idea, however, which did not appear to him to be fairly based upon, or legitimately deduced from, the unerring word of God. And once for all he would say that he should enter into no controversy with would-be learned critics, who, in order to give apparent consistency to their opposition opinions, were bold and bad enough to insinuate and, in some cases, affirm that the inspired writers were mistaken in their opinions. The entire reliability of the utterances of all the inspired writers, as the authors of the various books, or documents composing the sacred Scriptures—who were, when writing those utterances, moved in their hearts by the Holy Ghost—needed no arguments by him in this community to establish it; and the statements of such men were their own best refutation. He would, therefore, leave all such people to their owe oppo-

sition to him and the inspired writers; neither needed any defence.

Before considering the points involved as to the mode of existence of the inhabitants of heaven, angels, and redeemed men, he would glance at an inquiry very common among good men and women as to whether the redeemed will know and recognize each other in heaven.

Whatever reserve he might feel in forming or expressing his opinions on some points involved in the considerations in question, he had no hesitation or reserve on this point. And strange as it might seem there are many good men who believe that they will *not* "know each other there." Of this class the following is an illustration: A very pious preacher of the gospel—there was as much difference in the piety of preachers as other people; this one, who was *very* pious and, doubtless, in his own dreamy way, a very good man—was asked by his wife one day whether he thought they would recognize each other in heaven? He replied he did not think they would, as he might be in heaven 1,000 years and she by his side, but that he would not be aware of the fact, so much occupied would he be in beholding the beauties of Immanuel. Others, with more common sense and scriptural knowledge, are of the opinion that the saints in heaven will indeed be engaged in serving and worshipping God, but that they will not be so absorbed in their employments, nor so wrapt in adoration, as to render them unconscious of surrounding objects, or existences. Of this class, the following is a fair specimen:

An old Welsh minister, while one day pursuing his studies, his wife being in the room equally busy about equally necessary matters, was interrupted by her abruptly breaking in on him with this question, "John Evans, do you think we shall be known to each other in heaven?" To which he without hesitation replied, "To be sure we shall; do you think we will be greater fools there than we are here?"

In the parable of the rich man and Lazarus—if indeed it is a parable, and all parables in the sacred Scriptures are true to nature and to the facts—there are several things incidentally stated that serve to give us some light on the subject. It is there stated that the rich man in hell lifted up his eyes, and saw Lazarus afar off in Abra-

ham's bosom, in which it is implied not only that the redeemed in heaven *will* know each other whom they knew on earth, but those whom they did not know on earth. Lazarus knew Abraham, and Abraham knew Lazarus, though they never met on earth, and not only that, but also that even in the place of torment, wherever that may be, they will recognize in heaven those whom on earth they knew; the rich man in hell saw, and recognized Lazarus in heaven. Nor is even this all that is there stated; the rich man saw, and knew Abraham in heaven, whom on earth he never saw, or knew. We shall, therefore, not only know those whom on earth we knew, our loved ones and others, when we meet them in heaven, but we shall know those whom we had never seen before, unless we shall then have less intelligence than the inhabitants of the world of woe, for the rich man knew Abraham at sight, though he was far off, in another sphere of being. Let no man rob you of this delight, for such knowledge is and ever will be a delight. "A thing of beauty is a joy forever."

Without this mutual recognition the joys of heaven would not be complete. Without it the redeemed could never know the extent of Immanuel's triumphs, nor the effects, or results of their own Christian efforts and prayers on earth. It was promised to the Saviour "that he should see of the travail of his soul, and be satisfied;" and cheered by this hope, "he endured the cross and despised the shame." As it was with the Master, so shall it be with his faithful servants. In this respect they too shall enter into the joy of their Lord, by seeing in heaven the products of their toil on earth, for in the redeemed saints brought home to God, through their instrumentality, they, like their divine Head, shall see of the travail of their soul, and like him shall they be satisfied. Yes, perfectly, completely satisfied, for the very sight of those redeemed ones will afford them unspeakable satisfaction, because in them they will behold the proper and complete reward of all their labors, while the thought of uninterrupted and everlasting fellowship with them will immeasurably heighten their celestial bliss.

God in his wisdom and mercy, in this present life, is pleased to conceal from us in a great measure the consequences of our actions, and therefore the devoted Chris-

tian shall never in this life see the entire fruits of his life labor. But as the cycles of eternity roll on they shall be seen, for "blessed are the dead who die in the Lord, from henceforth, saith the spirit, for they rest from their labors, and their works do follow them;" that is, the products of their spiritual toil, in the form of souls awakened, converted, edified, and saved through their instrumentality, do follow, and will continue to follow them to their celestial dwellings long after they have themselves rested from their labors. And in the fresh arrivals which shall be continually occurring in the constantly increasing accessions to the heavenly circle, and in the mutual congratulations which will consequently arise from mutual recognitions and renewed fellowships between the former recipients and dispensers of saving grace, the remainder of the intelligent creation will behold successive and most enrapturing illustrations of the truthfulness of Gospel promises and of the reward of Christian faithfulness, and of the blessedness of the communion of saints. The death of our Christian friends would to us at least be their everlasting loss, and when the grave closes over them we would have done with them forever, were this mutual recognition in the better country not true. If there is to be no future recognition in heaven, though we should enter it, it would be to us a land of *strangers*, in which we could take but little interest, and towards whom we could cherish none of the sweet attachments or sympathies of home. If this doctrine of future recognition is untrue, the death of the Christian, so far as we are concerned, is his annihilation, for if he is forever to continue unknown to us, *for us* he might as well cease to be, and we could no more console our own, or others' sorrow stricken, bereaved hearts with the delightful thought of our departed Christian friends, that "They are not lost, but gone before" "to the land of the living." But our common humanity revolts at such a horrible idea, and rejecting it as an intolerable outrage upon our tenderest sympathies, consigns it to the regions of unfeeling scepticism, or buries it forever in the grave of atheism. It is too deeply implanted in our holiest aspirations, and too clearly revealed in the word of God, to be merely a solemn mockery. Much more might be said on this point, and many similar considerations presented to *prove* mutual recognition in heav-

en, but let this suffice, for if any are still sceptical on the subject all our efforts would equally fail to convince them of its truth. As to the questions whether the redeemed in their resurrection bodies, and angels in heaven perform the various functions of this life, as eating, drinking, sleeping, we should not, and shall not dogmatize, nor express *positive* opinion. We form only a probable opinion from some incidental statements of the word of God; they are statements, however, of such positive character in the cases in which they occur that they warrant a very high degree of probability to every mind, while to some minds they afford absolute certainty. We would state, then, generally that there is nothing in the sacred Scriptures contrary to the idea that they do, but there are some intimations that appear to imply that such is the fact.

First as regards angels. It is said regarding the Israelites in reference to the manna by which they were mainly supported for forty years, that God gave them bread from heaven, angels' food. Suppose we concede the figurative character of this utterance—all figures are drawn from facts, and are in accordance with these facts. The fact, in this case, would be that angels have food, and the figure that the manna in some sense resembled it. In the Scriptures we have several accounts of angels appearing in human bodies—that is, bodies in the human form, and no intimation is anywhere given that those bodies were not real, or that they were only assumed for the time and occasion, and then laid aside. It was evident, indeed, to the men of ancient times, to whom they appeared, that the matter of those bodies was not like that of their own, as they could and did make themselves visible and vanish out of sight at their will. But this would suggest no doubt of the *reality* of their bodies, it would only intimate that they were not composed of gross matter. Of the qualities of matter and its capabilities we have even yet, and at best, but very imperfect, and inadequate conceptions. How very different, for instance, is electricity in its nature and capabilities from the gross forms of matter by which we are commonly surrounded? What man will be arrogant enough to attempt to set bounds to that subtle, yet material fluid which men call or name electricity, and which appears in its most majestic form when from the dark and densely charged cloud it burst forth in the

pitch black night, and, as it were, sets the heavens on fire, with a brilliancy ten fold greater than does the sun? Of some such, or still finer material may not the bodies of angels and arch-angels, cherubim and seraphim, be formed: but that they have bodies, organized, real, and material, though pure in its nature, beyond our power of imagination, there seems to be no room for reasonable doubt.

After his resurrection, Jesus often appeared to his disciples, and vanished again from their sight, yet they never doubted that they saw the same body which had been crucified, though they must have perceived that it had undergone an important change. The fact that angels always appeared in human form may not indeed prove that they have this form in heaven, but it would be hard to prove the contrary, and as that which is not pure spirit must have some form or other, what is more likely than that they appeared without any deception in their own proper forms? It is certainly more respectful to angels, those holy beings employed to fulfill the commands of Jehovah, and to Him who sent them, to suppose that as their missions, and their messages were true, and real, that so also were their forms, than to imagine they assumed a mere deceptive appearance, to impose a false impression on poor mortals already sufficiently self-deceived. So we find angels in their earthly manifestations eating and drinking. Thus Gen. xviii. 8, when three angels appeared to Abraham and he requested them to partake of his hospitality, to wash their feet, and rest themselves under a tree, and says further, "I will fetch a morsel of bread, and comfort ye, your hearts, &c., and they said, "so do as thou hast said." "And Abraham hastened into the tent unto Sarah his wife, and said: Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man, and he hasted to dress it, and he took butter, and milk, and the calf which he had dressed, and set it before them, and he stood by them under the tree and they did eat." And so in Gen. xix. 3, when two angels appeared to Lot as he sat in the gate of Sodom, and he invited them in to abide for the night, and they at first declined, but finally yielded to his urgent entreaties and entered his house, and he made them a feast, and did bake unleavened bread and

they did eat, but before they lay down the men of Sodom compassed the house, &c. And then we find the angel that appeared to Manoah declining in a very pointed and decisive manner to accept the proffered hospitality. Now there is no intimation, nor is there any ground for supposing that there was any simulation, or pretence, or sham, in any of these cases. Nor have we any right to suppose it, and it is both arrogance and presumption to do so. The manner in which the Jews generally understood this matter appears from the Apocryphal book of Tobit, xii. 19, where the angel is made to say, "It seems to you, indeed; as though I did eat and drink with you, but I use invisible food which no man can see." This intimates that they were supposed to simulate when they appeared to partake of man's food; but that yet they had food of their own, and proper to their nature. Milton, who was as deeply skilled in angelical nature and literature as any other un-inspired man, thus expresses his idea:

"So down they sat,
And to their viands fell; nor seemingly.

The angel, nor in mist. (the common gloss of Theologians,) but
With keen dispatch of real hunger."

The same angel had previously satisfied the curiosity of Adam on the subject, by stating that

"Whatever was created needs
To be sustained and fed."

He did not, of course, present apocryphal writing as *proof*, or anything other than a historical evidence of the current opinion of that day, nor even Milton's utterances as anything more than the opinion of a man whose opinion was worth ten thousand opinions such as those we will probably be favored with some of these days—especially when Milton's opinions are so amply sustained by the inspired records.

All the analogies known to us, both of facts and of nature, are discreetly and strongly in favor of this dictum put by the great Poet statesmen and Christian into the mouth of the angel that "whatever was created needs to be sustained and fed," and yet he would not affirm that so it is, but would leave people to judge the credibility and suitability of the testimony of the witnesses in the case, and form their own conclusions. It was after all a matter of no great moment to us whether angels eat or not, except

that we should not attempt to malign their character, by attributing to them deceptive conduct. Now as to the redeemed after the resurrection, and in heaven, we are in about the same condition as in regard to angels on this subject of eating, &c.

It is certain that the Lord Jesus Christ did eat while here on earth in his resurrection, immortal, spiritual body, and it would appear that he needed to do so; that in a word he was hungry when he appeared to his disciples and others in Jerusalem, and, after allaying their alarm from the supposition that they had seen a spirit, showing them his hands and his feet, and telling them to handle and see, for spirit had not flesh and bones as they saw him have, and while they yet scarcely believed for joy and wonder, he asked them, "Have ye here any meat? And they gave him a piece of a broiled fish and of a honeycomb, and he took and did eat before them." Luke xxiv. 41, &c. A similar scene, and doubtless many unrecorded ones, took place at the sea of Tiberias, where in the morning after a night of fruitless toil by the disciples Jesus stood before them on the shore. John xxi. 5. "Then Jesus saith unto them, children, have ye any meat? They answered him no." Then directing them to the remarkable draught of fishes, he invited them to eat, saying, "come and dine, and he took bread and gave them, and fish likewise." Here it is not expressly said that he did himself eat, but it is manifestly implied, and on the occasion it is distinctly stated that he ate of the broiled fish and the honeycomb which they gave him, and so far as the case in point is concerned a single instance is as good as a thousand.

Now we have no reason to suppose that any change took place in the nature or constitution of the body of our Lord after that time; no such thing is anywhere intimated, and that was his resurrection body, the body which the Apostles afterwards saw ascending to heaven, and as he ate then, and needed to do so, it is reasonable to infer that he does so now. He would not not affirm it, but only inferred it, and claimed that it was a perfectly legitimate deduction.

Now the bodies of the redeemed will be made like unto that of their Lord, who is their elder brother, and who is the same yesterday, to-day, and forever. It was, there-

fore, a legitimate inference that the redeemed in heaven would eat food suitable to the purer, higher, nobler nature which they shall then possess.

An indication of no trifling character, though perhaps seldom thought of, arises from an utterance of our Lord in connection with his institution of the Sacrament of the Supper. During the institution Jesus said to his disciples, "I will not drink henceforth of this fruit of the vine until that day, when I drink it new with you in my Father's kingdom." He was perfectly well aware that this declaration was usually understood to refer to happy intercourse, fellowship, communion, &c. But it appeared to him that something different from that must be meant, for it was not true that Christ did not any more on earth have such happy intercourse and fellowship with his disciples, after that declaration. During the forty days that he remained on earth, after his resurrection, he had frequent interviews with them, and most intimate and loving fellowship during those interviews. Nor could it refer to spiritual fellowship with his people, for they have always such sweet and endearing fellowship with their glorified Lord. It would appear, then, that Christ meant just what he said, when he declared that he would not henceforth drink of the fruit of the vine until the day when he would drink it new with them in the kingdom of heaven.

It did appear to him as if there were too much explaining away of the utterances of sacred Scripture generally, and especially in reference to Heaven, its nature, and inhabitants. Might not this tendency and practice serve in some measure to account for the rationalism, skepticism, and infidelity of the times to a rejection of every thing that man in the petty pride of his darkened intellect deems unlikely to be true, or is opposed to his notions of the reasonableness or fitness of things. The best, wisest, and safest way is to take the declarations of Scripture in their plain, common sense and evident meaning, and not endeavor to wrest them so as to suit preconceived ideas of the past, handed down to us by our fathers, who were no more infallible interpreters of Scripture than ourselves, and on the other hand avoid the fatal error of those who carry their rationalistic principles of explanation so far as to reject all that is supernatural, spiritual and divine in

the word of God. This tendency to explaining away so much of the inspired declarations seemed to have greatly contributed to the explaining them away altogether, taking away the substance, and leaving nothing behind but the shadow.

From what the Scriptures unfold to us on this subject, and from the analogies of known natures, we conclude that the redeemed in their resurrection bodies will most probably partake of food suited to their renovated and exalted nature. What was not derogatory to the nature and character of their Lord cannot be derogatory to them; the disciple is not above his master, nor the servant above his Lord. He had intended to consider the employments and enjoyments of the redeemed in heaven, but time at present would not permit it; on another occasion that subject might afford a theme for thought and profitable elevating considerations. It would doubtless be sufficient to occupy the time usually allotted to a discourse of this kind, but whether the subject would be resumed or not would depend on circumstances, and chiefly whether on the whole, it should appear to be for the general edification.

In the meantime he would merely state that he believed, and had what appeared to him good reasons for believing, that the redeemed in heaven would be much more intelligent than now on earth; that they would pursue studies, literary, scientific and theological, as angels do, who desire to look into, investigate, and understand the mystery of God manifest in the flesh; that they would to all eternity be making higher and higher advances and acquirements in knowledge, and thereby be continually obtaining higher, grander and nobler views of the wisdom, power, goodness and grace of God, and therefore be enabled to worship him with a more intelligent and nobler adoration. If even angels with all their wonderful intellects, knowledge and experience earnestly desire to look into the mysteries of redemption, there need be nothing surprising in the idea that the redeemed from among men will in heaven study, and need to study, and earnestly desire to look into the works of creation, providence and grace; and that the more they learn of them the more they will see cause to adore that matchless love which made them what they are. He believed they

would be earnest and intelligent observers of and participators in the things which would be done in heaven and other abodes of intelligent beings, and that their happiness will be increased by the holy companionship of their saved friends, and that they would be active and loving servants of their God in heaven much more than while on earth, and most devoted worshippers he could not doubt.

No doubt the redeemed in heaven would learn much from the companionship and communications of angels, and those of the redeemed ones who have been long in heaven before them. From Adam we may learn all about primeval man, in the innocence of Eden, and his sorrows and sufferings as the sad result of sin. From Moses we may learn all about the occult, or lost literature of the Egyptians, his own statesmanship during all his wonderful career; and so with all the rest that forms the history of the past, we shall learn the truth of all that has been done beneath the sun since time began, and so we shall study, and hear, and learn in regard to all else which serves to throw light on God's providence, goodness, greatness, wisdom and power. We have no time just now even to indicate other subjects which will surely occupy the attention of the redeemed in the bright land above. Enough has been said to give an idea how and why such studies will be necessary, and how under the impressions such views will produce, the glorified above will rejoice in the divine government, and thereby be led to join more rapturously in singing the song of Moses and the Lamb, saying, "Great and marvellous are thy works Lord God Almighty, just and true are all thy ways, thou King of Saints."

To every thing that has been stated now on this subject of study, &c., in the future state of bliss, he was aware it would be objected by some that such knowledge, if requisite in a future state, would be acquired by immediate intuition, or communicated in a direct manner by the Creator himself. Such an assumption, however, frequently asserted, is without foundation in the word of God when rightly understood, and it is repugnant to the clearest dictates of reason and common sense. It is contrary to analogy and every mode with which we are acquainted of obtaining knowledge. The angels do not thus obtain knowledge; they earnestly desire to look into the mystery of

redemption, and no doubt other subjects ; and if the superior intelligences do this, why not the inferior ? We know that truth is gradually unfolded to superior intelligences. God's plans of grace in regard to his church of old, and the Gentile world were partially veiled from angels as well as men, till the *facts* in connection with the mediation of Christ, his incarnation, life death, resurrection and ascension, and the consequent labors of the Apostles, were presented to their view ; hence their desire to thoroughly investigate the subject, and this investigation implies the active exertion of their reasoning powers, and their gradual advancement in knowledge. Surely, then, it is unreasonable to suppose that man will at once, on entering the higher sphere of being, attain to the full perfection of knowledge he will ultimately reach. He looked upon Adam in innocency as a perfect model of what the redeemed in heaven would be, with the single exception of liberty, or liability to sin. Adam performed all the offices of life ; he ate, drank, and slept ; he was to eat of the fruit of all the trees of the garden, with one exception, and he slept, for the Lord caused a deep sleep to fall upon Adam, and then Eve was made out of one of his ribs, while he was in an unconscious condition ; and so like him in all probability all his saved descendants will do in their glorified bodies, and as the Christ, the second and always sinless Adam, the Lord Jesus Christ did, and most likely still does.

And now let me conclude with a few practical reflections.

There is scarcely to be found a man who admits the immortality of the soul who does not indulge some degree of hope that he shall be admitted in some way into a happier world, wherever it may be, when his soul separates from his mortal body. Even the man of the world, the profligate, and the debauchee, notwithstanding their consciousness of guilt, and the opposition of their affections to the divine law, and the duties of the Christian life, are frequently found buoying themselves up in the midst of their unhallowed courses, with the vain expectation that an Almighty Creator, an infinitely merciful God, the All-Father, will pity and overlook their weaknesses and follies, will not suffer them to fall into perdition, but will receive them when they die into the joys of heaven.

Such hopes arise from ignorance of the divine character and of what constitutes true happiness, and from fallacious views of the nature and character of the employments and enjoyments of a future state. For, in order to enjoy happiness in any state, or in any region of the universe, the mind must be imbued with a relish for the society, the contemplations, and employments peculiar to that state, and feel an ardent desire to participate in its enjoyments. What happiness could the miser, the sensualist, or any unconverted, unsanctified sinner, possibly enjoy in a place, where he could have nothing to gratify his appetites? It is not the place, so much as the character, the nature, that produces happiness. Let us seek then to be holy, that we may be happy, here and especially hereafter. The unholy cannot be happy, and therefore, to become inhabitants of heaven, that blessed country of which we have been thinking, and speaking, we must wash our robes in the blood of the Lamb. The impenitent and impure cannot enter there, and even if they could, they would not, could not be happy there. All heaven's inhabitants are holy, and therefore they are happy. There nothing shall mar their tranquil joy, there the inhabitant shall no more say, I am sick, and there the weary are at rest. There the exercises, whether of the body or the mind, shall not fatigue, and there the servant shall not any more grow weary in the service of his Lord.

Let us then seek with earnestness and diligence to improve our faculties, that we may see in the works of creation, providence, and grace, the goodness, wisdom, power and mercy of our God; and above all let us seek to be cleansed in the atoning blood of Jesus, that we may be meet for entering into his presence in his kingdom of glory, and sit down at his table with Abraham, Isaac and Jacob, with all the holy patriarchs, prophets, apostles, evangelists, confessors, and martyrs; with all the saved out of every kindred, clime, and time, and with them enjoy the blessedness which eye hath not seen, nor ear heard, nor entered into the heart of man to conceive, but which God has prepared for them that love him. So shall we dwell evermore in the light of his love, and through the endless roll of ages serve him with a purer service, and as we learn more and more of his infinite goodness and divine love, love *him* with a more devoted affection, and sing his praises with a more rapturous joy.

APPENDIX---EXPLANATORY AND DEFENSIVE.

The subjects briefly discussed in the two preceding discourses are interesting to most Christian people. The writer, from boyhood, has entertained the views he presents in them. The ideas people generally entertain about Heaven, and its inhabitants, seem to him vague, shadowy, indefinite and unsatisfactory. He believes them to be real, genuine, substantial and material, as the Scriptures represent them, and no mere figures of speech, or mythical imaginations.

He does not deem the *locality* of Heaven as of any particular importance, well knowing that preparation for a dwelling place in it is our principal duty here. He considers it, however, a proper subject for serious thought, and he believes the ideas here presented are such as, when properly considered, should commend themselves to all right minded people. He has the satisfaction of knowing that very many do heartily accept them as reasonable, philosophical, suitable, right and true.

They are his own views, originated in his own mind, and whether right or wrong, no one else can incur any responsibility for their promulgation. This statement, made in the first lecture, has been controverted in the public prints by various anonymous parties, affirming that the ideas in regard to the locality of Heaven were not original with the writer, but borrowed from Dr. Thomas Dick. Well knowing that he had derived no thought on the subject from Dr. Dick, or any other doctor, and when such utterances had been kept up for months through the Press, the writer requested the proof of them. A number of supposed proofs were immediately furnished, which, at first sight, led the writer to believe that he had been mistaken in supposing Dr. Dick did not ever possess his theory on the subject, and he was willing to concede that Dr. Dick *had* at some late period of his life obtained from some source similar views.

That concession the writer now desires most distinctly to withdraw, and as distinctly to affirm that so far as appears from any extracts taken from Dr. Dick's works, or anything that has come under his own notice, that Dr. Dick never did have, at least did not ever publish the ideas, or theory of the writer on the subject of the locality of Heaven. Dr. Dick's ideas and his are about as unlike as any two things can be.

Dr. Dick believes that the Heaven of the redeemed and the Heaven of Heavens, or what he calls "The Throne of God," are two entirely different and immensely distant places. About the Heaven of the redeemed, he thus speaks "Philosophy of a Future State," page 79. "Locality of Heaven":

"In reference to the *locality* and the circumstances of our future destination, there appear to be only four or five suppositions that can be formed. Either,

1. The world we now inhabit will be new-modelled, after the general conflagration, and furnished as a proper place of residence for its renovated inhabitants; or
2. Some of the globes now existing in the other regions of space, to which the holy inhabitants of our world will be transported, may be allotted as the more permanent habitation of the just; or
3. Some new globe, or world, will be immediately created, adapted to the circumstances of redeemed men, and adorned with scenery fitted to call forth into exercise their renovated powers; or

4. The redeemed inhabitants of Heaven may be permitted to transport themselves from one region or world to another, and be furnished with faculties and vehicles for this purpose; or

5. After remaining for a certain lapse of ages in that particular world to which they shall be introduced, immediately after the resurrection, they may be transferred to another region of the universe, to contemplate a new series of creating power, and intelligence, and afterwards pass at distant intervals through a successive series of transportations, in order to obtain more ample prospects of the riches and glory of God's universal kingdom."

These are the ideas of Dr. Dick on the subject of the Heaven of the Redeemed.

But he believes that there is *another* place, which he calls "The Heaven of Heavens," or "The Throne of God," removed far away beyond the reach of mortal vision, of which he thus speaks: "Sidereal Heavens," page 149. Goodman's Edition:—"Soaring beyond all these objects, we behold as it were a new universe in the immense magnitude of the planetary and other nebulae, where separate stars have never been perceived, &c. But far beyond all such objects as those we have been contemplating, a boundless region exists, of which no human eye has yet caught a glimpse, and which no finite intelligence has ever explored, &c. But we may rest assured that it is not an empty void; but displays the attributes of Deity in a manner no less admirable and glorious, and, perhaps, more so than all the scenes of creation within the range of our vision. Here undoubtedly is that splendid region so frequently alluded to in the Scriptures designated by the emphatic name, The Heaven of Heavens, evidently importing that it is the most glorious and magnificent department of Creation."

Now it might, at first sight of this, be supposed that Dr. Dick had gotten a new and very different idea about Heaven from what he expresses in the "Philosophy of a Future State," as quoted above, but that supposition must at once be given up, when we find, as we do, that in that same volume, "Philosophy of a Future State," page 103, he expresses precisely the same ideas as those now quoted from "The Sidereal Heavens." In the article, "Throne of God," he uses language exactly similar in idea about this immensely distant region, showing most conclusively that in his mind the Heaven where God and the angels, &c., are, is a place entirely different and immensely distant from the Heaven of the Redeemed. How different from—indeed opposed to—the ideas of the writer, every candid and intelligent reader of these lectures must see at a glance. But these are the proofs presented by masked would-be learned critics to prove that the writer borrowed his ideas from Dr. Dick, and claimed them as his own. There was no time for Dick to have gotten new ideas and different from those five vague conjectures, for only 24 pages further on he talks in the magnificent style referred to about that other far-off place, "the Throne of God," and in that very extract, quoted by a masked individual, who signs himself "X," with a terrible flourish of self-consideration, it is evident to any reader of ordinary intelligence that Dr. Dick believes in two distinct places as the "Heaven of the Redeemed" and "The Throne of God," but "X" does not seem to have sense enough to see and know it. "Philosophy of a Future State," page 103: "Here then may be a vast universe of itself—

an example of material creation exceeding all the rest in magnitude and splendor, and in which are blended the glories of every other system. If this is in reality the case, it may with the utmost propriety be termed "THE THRONE OF GOD." This is the most sublime and magnificent idea that can possibly enter into the mind of man. We feel oppressed and overwhelmed in endeavoring to form even a faint representation of it," &c. "Here the glorified body of the Redeemer may have taken its principal station, &c., and here likewise Enoch and Elijah may reside in the *meantime*, in order to learn the history of the magnificent plans and operations of Deity, that they may be enabled to communicate intelligence respecting them to their brethren of the race of Adam, when they shall again mingle with THEM IN THE WORLD allotted for their abode after the general resurrection."

In this great central "universe"—(a *universe within a universe*, or *beside*, or *far beyond the universe*, is rather a novel idea.)—Dr. Dick says Enoch and Elijah may reside in the *meantime*, in order to learn the general resurrection, for the purpose of obtaining information to communicate to their brethren of the race of Adam, when they shall leave this throne of God and mingle with those brethren in the world, allotted for their abode, after the general resurrection. And this "X" and others think is the theory of Dr. Maclise. "X" and other unknown quantities do not seem capable of understanding either theory, or they would surely not have done the ridiculous thing of bringing forward such utterances to prove that Dr. Maclise copied Dr. Dick's ideas and claimed them as original. "X" & Co. will have to try again, and produce something more convincing than this before they can verify their charges. Dr. Maclise utterly repudiates Dr. Dick's theories about Heaven, and very much prefers his own to either Dick's or any other man's, and holds that the redeemed shall never leave their heavenly home, where they now are; they shall go no more out forever, but dwell evermore in the light of His love.

All that Dr. Dick says is the old idea of a thousand years and more ago, with the additional one drawn from the surmises of astronomers as to the possibility of a central orb, which he calls "a new universe"—"a universe by itself." These ideas the writer of these lectures does not adopt,—does not accept; on the contrary, he considers them, taken as a whole, utterly untrue and unscriptural. He holds that where the throne of God is, Christ the Lord is, and the angels are, and the redeemed from among men are, some of them now, and all shall be. *That is*, the many-mansioned house, into which Jesus has gone to prepare places for his people; that where he is his people also shall be.

The writer was not, however, aware, at least did not remember reading, that Dr. Dick had written those opinions about that far-off world so different from the Heaven of saved men, for on examining the "Philosophy of a Future State" for Dr. Dick's views, regarding the locality of Heaven, when about to print his own views years ago, he found them in those five conjectures, and stopped searching, then utterly discouraged, so far as Dr. Dick was concerned. Dr. Dick seems to have seven conjectural ideas about Heaven, only *one* of which is at all in accordance with those presented by the writer. They are: 1st, That the Heaven of the Redeemed is a place entirely different

from the Heaven of God, the angels, &c.; 2nd, That it may be this world refitted; or, 3rd, Some other similar world; or, 4th, A new world to be made on purpose after the resurrection; or, 5th, Various regions at will; or, 6th, After a long lapse of time successive transportations; and, 7th, That the Throne of God may be the centre of all, and another universe of itself.

The only point in which the views presented by the writer have the slightest resemblance to any of those of Dr. Dick, is the expression of the possibility, as suggested by astronomers, of a central orb, and that the throne of God—not the heaven of the redeemed—might be there. But this slight, shadowy, incidental, *partial* resemblance on a *single* point out of *seven*, is seized on, and held up, and blazoned abroad by men who, it is no wonder, are afraid or ashamed to appear in the light, as proof positive that the theory of the writer was held and published by Dr. Dick nearly half a century ago. And yet Dr. Dick very probably did ascertain the theory presented by the writer, as he held it since he was a boy; for 30 years ago he mentioned it distinctly to a book agent of Dr. Dick, who as distinctly stated that he would communicate it to Dr. Dick during the next week. The writer regrets the necessity of these statements and explanations, but deems them, under the circumstances, due both to himself and the public. He believes now, that the facts are known, that no more will be heard of a claim so absurd as that preferred in favor of Dr. Dick, or rather in opposition to the writer and author of these claims about Heaven and its inhabitants. Another idea of a somewhat analagous character, presented by an anonymous writer, in order to prove that the writer had no claim to his own ideas, was that of the late Isaac Taylor,—a most profound thinker,—and for which the writer is obliged to the correspondent, but which he had never seen, and does not now at all accept. It is that the sun of each solar system will probably be the heaven to the planetary tribes of each such system, and that if there is a central sun, it is probably the abode of still higher intelligences. The only ground on which such a hypothesis could be at all scriptural, would be to consider all those solar heavens as parts of the one great Empire, or Kingdom of Heaven. On that supposition there would be nothing particularly objectionable in it. It is a somewhat curious coincidence that, although the writer had never seen nor heard of these hypotheses of Taylor, interesting as they are, it was, as it appears, in the same year, 1838, that Taylor wrote them, that the ideas presented by the writer arose in his mind, though in a very different way. Isaac Taylor's ideas were suggested by the observations of astronomers as to the probability of a central sun, which, however, *he* did not *then* deem probable. To the writer the fitness of things seemed to require a central sun, because Heaven should be the centre of all power, and that all inferior places and beings should circle round in mute reverence of the house of God and dwelling place of the redeemed. When Alceyone was said to be discovered as the central sun, this writer said if Alceyone *is* the central orb, it is heaven, and if Alceyone is *not* the central orb, but some other one so immensely distant that all that is yet known to us forms only a fragment of the whole, then that orb, that *is* the central orb, is doubtless Heaven. It must be evident why these remarks, explanatory and defensive, were deemed necessary.

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